Zions Herald

HE INDEPENDENT METHODIST WEEKLY +

One Hour for Peace

IF, for one hour, I were given Supreme Omnipotence, and charged with using that omnipotence for the peace of the world; this, I think, I would do: I would take every one of the millions of people on all the earth, and for every individual I would provide one sunny New England side hill in early summer. I would place on every side hill one great pine tree with low reaching branches and I would spread underneath, a six-inch blanket of pine needles, resilient and fragrant.

And then, supreme test of omnipotence, I would make every man, woman and child of all those millions want to lie quietly under his one pine tree on his one side hill for one hour. I would place a Bible in his hands and have him read the twelfth chapter of Luke and the fourteenth chapter of John and the twenty-third Psalm and then meditate thereon until his hour was up.

WALTER O. TERRY

Library of the
UNION THEOLOGICAL SEMINARY
New York
SEP 12

FOUNDED 1823

READERS WRITE

Tales out of School

"What is gained by telling tales out of school? Especially when the tales are spun by Methodist ministers in secular magazines. The August issue of *The American Mercury* features such an article entitled, 'What Ails the Church?'

"Granted that the friends of the church ought to be her severest critics, but why can't the exposure be presented to Methodists in our own press? ZIONS HERALD is rendering a real service in permitting a variety of controversial subjects to appear in its pages.

"On the other hand, to wash our ecclesiastical clothes before uncomprehending skeptics is not to convert, but to strengthen them in their contempt for the church.

"Let us have the truth, but let us have these outbursts where the end result will be constructive and remedial."

(Rev.) ROGER J. SQUIRE,
Red Bank, N. J.

A Qualified C. O.

"The original manuscript (Z. H. June 6) still is not complete. I should have put the sentence: 'The vast majority of c.o.'s don't know what it's all about' in the original manuscript. Those words are not my own, except by use. They are the words of a c.o. at our dinner table. He is a Methodist and a high class man in every way. He is planning to join our staff, upon my invitation, as soon as he is available. We were discussing the whole matter at the dinner table, several present, and those were his words. He may not have used the adjective 'vast'.

"Later I checked with a district visitor and he said that he thought their cause was hurt by large numbers of c.o.'s who took advantage of the situation to find the easy way out, granting that it was easy for the historic peace churches to get exemption from military service. He, himself, belongs to an historic peace church, but he is well informed. He is not blindly following tradition. He is qualified to be a conscientious objector. He knows what it is all about. I am for that kind of a conscientious objector."

(Rev.) C. D. MARSTON,
Berea, Ohio.

The Foolish Japs

"I earnestly wish that the Japanese would be sensible enough to accept the ultimatum laid down by the chiefs of three major powers. But I doubt if they will, for they seem to have in quite extraordinary measure the spirit expressed by Patrick Henry—'Give me liberty, or give me death!'—and by Winston Churchill in June, 1940, when German invasion of Britain appeared imminent—'We shall defend our Island, whatever the cost may be. We shall fight on the beaches, we shall fight on the landing-grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.'

"As to the ultimatum, it is inept, immoral, impracticable, guaranteeing prolonged disaster to both Japanese and Americans. Undeniably it is the utter repudiation of the principles of Hebrew-Christian religion—the fatherhood of God, the brotherhood of man, the golden rule, the forgiveness of enemies, love as the law of life. Unless those in our country and in Britain who call themselves religious make a prompt and mighty protest against the ultimatum, they will brand themselves as hypocrites and might as well close their houses of worship. Now is the time for the 'dumb dogs' of the pulpit to bark."

HENRY W. PINKHAM,
Newton Centre, Mass.

With Our Writers

WALTER O. TERRY, minister of The Hyde Park Methodist Church, Boston, Mass.

EDGAR SHEFFIELD BRIGHTMAN, Boston, Mass.; Borden Parker Bowne professor of philosophy at Boston University; former president American Philosophical Association.

LANE COOPER, Ithaca, N. Y.; professor emeritus of English language and literature, Cornell University. (The article, *Grace and Truth,* is a digest of his address delivered at the 1944 convocation at Wesleyan University, Middletown, Conn.)

BISHOP PAUL NEFF GARBER, Zurich, Switzerland; resident in the Central and Southern European Provisional Central Conference.

BISHOP HERBERT WELCH, New York City; director of Methodist Committee for Overseas Relief.

GERDA S. SCHAIRER, New York City; staff writer for the Save the Children Federation.

WILLARD E. CONKLIN, Methodist minister at Woodland and Alexander, Me.

Duke Divinity Announcement

Dean Harvie Branscomb of Duke Divinity School, Durham, N. C., has made known the appointments of four new men to the faculty of the Divinity School. Upon the recommendation of Dean Branscomb, the following professors will join the faculty in the fall:

James T. Cleland, A.B., M.A., B.D., S.T.M., comes to Duke from Amherst College, where he has taught since 1931. Professor Cleland was born in Scotland, received his education there and returned to Glasgow after taking his S.T.M. at Union Theological Seminary. He is minister in the Presbyterian Church and enjoys a wide reputation as an outstanding preacher. He will be Professor of Homiletics and Preacher to the University.

Robert Earl Cushman, A.B., B.D., Ph.D., graduated from Wesleyan University in Middletown, Conn., and took his graduate degrees at Yale University with honors. Dr. Cushman taught at that University for a year and then went to the University of Oregon, where he was chairman of the Department of Religion. He is the son of a bishop in The Methodist Church. Dr. Cushman will serve as Associate Professor of Systematic Theology.

John Jesse Rudin, II, A.B., B.D., M.A., comes to Duke to instruct in public speaking from Northwest Missouri State Teachers College, where he has been chairman of the Department of Speech. He completed his undergraduate work at Williamette University, and took his graduate degree at Asbury Theological Seminary and Boston University.

Franklin Woodrow Young, A.B., Ph.D., has been instructing in the ment of Biblical Literature at Duke completing the requirements for his degree. He has now been officially ap as Instructor in Biblical Literature. Dr. received his A.B. at Dartmouth Colle his B.D. degree from Crozier Theo Seminary. He has been on a teaching ship at Duke for two years in the Gr School of Arts and Sciences.

Is There Anything We C Send?

Bishop Herbert Welch

The Methodist Committee for Ov Relief has devoted its activities to rec the gifts of the church and to distri those gifts as wisely as possible to the of greatest need, first among our own odist brothers and sisters overseas, and to the needy without discrimination of color or creed. It has been and is an for the handling of funds.

But now increasing demands come abroad for material aid, that is, for go well as for money. There are two r for this. One is that in some of the lated countries the necessaries of life be bought even if one has the mo cause they are non-existent. Certa cines, food, clothing, common h articles are in many places unobta any price. And again, in some where they are to be found, the pric outrageously high as to be prohibiti

SOME POSSIBILITIES

MCOR is not organized to handle ing, ware-housing, and shipping of sential supplies. But it has been glad endorsement to some of the plans of Committees of other denominational lies and of approved secular agenci "togs in towels" and clothing opera the Quakers; the "household kits" sian War Relief; the National Clothi lection of UNRRA, are examples of in which our people have gladly partic Now comes the Christmas Package Pl der which our Woman's Societies are to send 100,000 of such tokens of Ch love and sympathy overseas this fall. . interdenominational Church Committ Overseas Relief and Reconstruction Fourth Avenue, N. Y., N. Y.) is calli linen and blankets to replenish the household stocks of Protestant paste France, Belgium, and Holland. . Church of the Brethren, with great pr zeal, has undertaken to gather cattle place the slaughtered herds of several Europeon countries. . . .

Each of these is a worthy project. of trying, as Methodists, to duplicate others are successfully undertaking, we odists will do well to join our effort these other groups, and through these channels to give this direly-needed m aid to the people of war-torn countr well as sending money through the M ist Committee for Overseas Relief. Bo necessary. Some can give goods who little money at their command. The odist Relief Committee (150 Fifth A New York 11, New York) will be g supply information and directions to wish to help in this way.

About Conscientious Objectors

EDGAR SHEFFIELD BRIGHTMAN

t of those larger and human conceptions of ty and human personality which are at stake , that the judgment of individual conscience the national will, should be given considera- lowed a form of cooperation consistent with ts, if they are the results of religious training

: doubtless some who will denounce the fore- graph as the product of the heated brain of an philosopher or a sentimental ecclesiastic. As fact, it is quoted verbatim from the first re- neral Lewis B. Hershey, as Director of Selec- , and expresses the democratic tradition and f congressional legislation.

ho protest against respecting the rights of s objectors are themselves conscientious objec- the law of the land, and, if they are Meth- e law of the church. Fortunately, the number o would seriously deny all rights to the c.o.'s them for short) is relatively small, and this ot written to convince them that they are is written to inform readers, whether they are supporters of the war, about some 15,000 of v citizens, two thirds of whom are in some n-military national service and one third of in jail, because of their conscientious objections tion in war, directly or indirectly.

all, readers of ZIONS HERALD should be re- the legislation of The Methodist Church. The is abroad, and is in some respects well justi- he General Conference of 1944 led the church a predominantly anti-war position to a pro- n. This impression has led to many careless and to careless reading of the law. It is very that a pro-war General Conference, in the assions aroused by the times, left untouched mmitment of the Social Creed, as follows:

and claim exemption from all forms of mili- paration or service for all conscientious ob- vho may be members of The Methodist *In this they have the authority and support church."*

en into the Discipline (1944, Par. 1712, Sec. 16) se to "support" conscientious objectors. This as first made before Pearl Harbor and ap- he Discipline of 1940. It was repeated in 1944. could not be plainer or more deliberate.

the present status of the c.o.'s, thus recognized law as well as by act of Congress? The 5000 n jail are there for various reasons: some, be- objections to war are moral or political rather ous; others, because they declined to register t approved as c.o.'s by their local draft boards, er reasons. This group contains a great many n and has been too much neglected.

ger group of 10,000 is engaged in projects "of mportance," either in Civilian Public Service ervised by the "historic peace churches" (Breth- ds, and Mennonites), or in public institutions, spitals, where as orderlies or other assistants, they help meet the manpower shortage, especially in hospitals for the mentally diseased, and, in many cases, act as "human guinea pigs." In the latter capacity, they have participated in experiments on proper diet for high altitudes and for life rafts, and on the cause and care of malaria, jaundice, and a typical pneumonia. Much of this "guinea pig" work is of the highest value to science and often imperils the life of the c.o. Also, some of the work in the C.P.S. camps, for example in fighting forest fires, is dangerous and has cost lives.

In general, many of the c.o.'s in C.P.S. units are dissatisfied with the importance and sacrificial character of the work assigned to them, which is mostly routine manual labor of the sort assigned previously in the C.C.C. When one considers that many of the c.o.'s are trained scientists and experts whose services could be used for the public good, and that c.o.'s would gladly, for the most part, engage in any form of non-military service at the battle front, or in reconstruction work, one can understand their dissatisfaction with official restrictions which keep many of them in trivial activity. When there is so much need for help in hospitals both at home and at the front, we may well inquire why more of the 15,000 c.o.'s are not assigned to useful and humanitarian service. Red tape, political pressure, and desire on the part of ultra-patriots to prevent any credit coming to c.o.'s for possible contributions they may make, combine to frustrate the requirement of the law to give them work "of national importance."

In spite of restrictions, c.o.'s have accomplished a great deal. There are reports of a c.o. ambulance driver who received a military citation for driving his ambulance under fire and carrying it to safety; and of the c.o. in the sanitary service who single-handed, brought in two dozen and more wounded soldiers under Japanese fire. There is the group of 45 c.o.'s who are subjected for a year to starvation diet. There are others who spent months in bed with their legs in plaster casts to test theories of recuperation. Every newspaper reader has heard of the scandalous treatment accorded to victims of mental diseases in hospitals operated by the Veterans' Administration. These conditions were exposed by a c.o. assigned to the Veterans' Mental Facility at Lyons, N. J., who reported the facts to New York newspaper men according to the May *Reader's Digest*. Public opinion has been aroused, but the c.o. who followed his conscience to New York, was sent to jail for leaving the hospital grounds without permission. As a result of other observations by C.P.S. men, a journal is being published by them advocating reforms in the treatment of the mentally ill. Brutalities have already been reduced in several hospitals through c.o. influence.

Young men who take the stand of conscientious objection to war, do not usually have to face enemy fire, but they face the disapproval of the majority of their fellow citizens, and sometimes of their own families. Yet they wish to serve their country constructively, and they are protected by the law of the state and the church. What is their financial situation? Here the answer is all too plain.

The government pays c.o.'s nothing whatever. It al-

lows them no insurance, even when they are engaged in work endangering life and limb. It makes no allotment or provision of any kind for any of the dependents of the c.o. It provides no care for them in sickness. Everything that is done for the men is done by the churches. The C.P.S. camps are maintained by the American Friends Service Committee, the Brethren Service Committee, and the Mennonite Central Committee. The camps may be compared to boarding houses run by these churches. The cost of board, room, medical care, etc., per man, is $30 a month, out of which each man receives $2.50 a month as spending money. The theory of a boarding house is that it shall make money, and that each boarder shall pay his board or get out. C.P.S. camps are very unusual boarding houses, in that they never try to make any money, and they keep their boarders whether they pay their bills or not. The churches to which the c.o.'s belong ought to meet these bills, rather than taking the money out of the Friends, Brethren, or Mennonites.

The fact is that Methodism as a whole was, on Dec. 31, 1944, $221,889 behind in its "board bill." In June, 1945, there was a debt of $2,467.64 for c.o.'s from within the bounds of the New England Conference, alone. It is hard to think of an honorable reason for not paying such a debt.

The c.o. problem is a difficult one. The law is hard to administer, and draft boards confront both sheep and goats. It is difficult to determine what religion is and what conscience is. Every draft board needs training in theology, philosophy, and ethics. But the situation of the c.o. is far harder than that of the draft board, for he loses his physical freedom and also the good will of the community, to a considerable extent.

It is not the purpose of this article to argue the merits of conscientious objection as a principle, or to assert that c.o.'s have always avoided the extremes of individualism or even of theoretical anarchism. But it is no more than fair to summarize the contributions which c.o's have made to American life.

1. They have upheld freedom of conscience in time of war.
2. They have made contributions to the public health and welfare.
3. They have served as a stimulus to the peace movement and to social justice.
4. They have forced the church to consider what its message is:—about conscience, about the relation of Christianity to war, and about its promises to support c.o.'s.
5. They have forced young people into the uncomfortable position of considering what the promises and ideals of the church are worth. The young people who, under this compulsion, find that hitherto the word of the church has not been as good as its bond, thus become a group who may be the nucleus of a new revival.

In the *Boston Traveler* of July 7, an editorial appeared headed "Only a Kid." The kid, it seems, was a discharged naval veteran of three years' service. The editorial quotes him as saying: "I was brought up in the show business and I can sing. But there doesn't seem to be any place for me where I want to go now. Oh, yes, they give me the glad hand and a smile at the radio stations and in the night clubs. But nothing else. So I'm working making munitions in a factory—and, Oh God, how I hate to think of any more shells!"

This is the point where c.o.'s and veterans and statesmen and Christians of every creed can work toge the building of a world in which men will not each other in the language of shells.

Grace and Truth

Lane Cooper

Our boys in the fox-holes and slit trenches say the no atheists in those holes and trenches. Atheists no are just as rare on our battleships in action. No at either, in our airplanes; no atheists in our fighter bombers face to face with eternity. A favorite pu mine was flying, early in the war, above and about Guinea, with room aboard for one book. It was a vo of Plato, a writer full of grace and truth; in fact, a pagan writers it is Plato who comes nearest in such ties as grace and truth to what we call the Auth Version of the Bible. That young friend of mine h book of Plato with him, not for the chance protect the heart that pumps his blood against a piece of sh though it is good for a man to have that species o tection. My young friend carries his book about wi for the sake of his spiritual heart. Having room for but one volume, he did not take the Bible, knew already enough of the Bible by heart to ke heart intact, his spirit safe, that well out of which the issues. Of course he owns a copy of the Bible, seller. Did you know it was that? The Bible is the best seller. In Germany it outsells "Mein K and in America it outsells whatever at the mome be reckoned the publication that is advertised the "A Stinkweed Grows in Brooklyn," let us say, if accounted the temporary favorite piece of reading world.

But there is this trouble about the Bible and th ing of it: safe at home, young men and women oft *at* it, and *not in it,* as they should. Having been to the book, in childhood it may be, they now sli what they read, because they never learned to re good driver drives a car. The Bible is full of signs Look, and Listen—Amen and Selah, if you like, bad driver, the reader, does not stop; so how can h and look? Listen, please! We are going to stop two words: *Grace* and *Truth.*

Those are the two main words we used in des Plato. But they come from the Bible. O listen! vale profound is overflowing with the sound. St look at the word *grace.* We all know what grace young woman, and in older women too, when th good. Think of your mother. Or think of son whose first name, or last, is Grace. And everyone what truth is in a brave young man, or in an elderl for that matter. Take Mr. Churchill, for exampl has had a singular habit of seeing and telling the He happens to have done research in history, Theodore Roosevelt. He has gone to the sourc wells, as a good student does, and has come to gri the facts. That practice got Mr. Churchill into th of looking for the truth everywhere, so that he h the truth with his own eyes, by the grace of God, trying to tell it in public. Would that England and ica had had the grace to listen to Winston Churchil he told them the truth about Germany before Hitler started to upset the world!

The main thing is to love the truth, and to belie the truth as a whole is beautiful. For some part o

part of beauty, you may trust to grace. And ace I simply mean a gift that comes from on sponse to prayer. You have to go about the the proper way; you must take the necessary our knees and in your chair, as Montgomery rthur do. You must take a portion of the truth, it, as Theodore Roosevelt knew some part of history. In that way you secure a base-line and th which to find out whether someone else arp line between what he knows and what he now. And here be warned by the example of t playing politics successfully does not of neces- knowing or telling the truth. A clever poli- feel out the minds of multitudes of other per- himself, may get their votes, and may get him- d, and know nothing as things should be om the bottom up. He may be a college pro- d come to be President of the United States, not know where the island of Yap (Uap) is in c Ocean, when it is his business to know just eddy" Roosevelt knew. "Two million Ger- aid Woodrow Wilson to Bullitt on the way to They did not tell me that!"

occasion we shall not go into technical theology. he word *grace* in its English meaning of *beauty*. t, something in which we all have a share, yet bestowed on gifted individuals. It is a favor. n some one does you a favor, you say "thanks." fast you say "grace," that is, thanks for the food s from the Universal Giver, and you go on with conversation, not sour talk about the quality of but grateful, that is *graceful,* talk. Later, when l girl, "Grace Darling" as aforesaid goes by you reet, you do better than the late Chief Justice lid, at the age of ninety-odd. When she had got id to his aged colleague from our highest court: ou wish you could be seventy again?" True however, is ageless, and the appreciation of it is o. Mr. Justice Holmes should simply have said, , Grace Darling," and not have given another to himself at all; for there is a higher court than that highest Law-giver, who is the Giver of grace h. Him, Dante had in mind when he said, in his Beatrice: "Only her ageless Creator can fully e her beauty."

now we turn to things disgraceful. Thus, "A d Grows in Brooklyn," for that is what we boys e Ailanthus-tree some fifty years ago in a small New Jersey—"Stinkweed." A book does not have e smelly part of truth in ugly words. Perhaps ot avoid observing some ugly things apart and by es before we see them in relation to all things, when you see it all, is a beautiful cosmos; and mic vista is as far as mortal eye can see. But a iter does not lug in filth in order to sell a book. writer like Robert Louis Stevenson can give you picture, almost Homeric, of pirates, men fero- ithout using one vile word in all of "Treasure Kipling, at his best a writer both graceful and es not do so well in depicting drummer-boys; for bad ones talk to us as bad boys do. The Bible ter words and rhythms than any other book. The in the Bible do not talk of filth because they like ith the expectation that their readers will like it. lk of filth, when they need to, and seldom, be- ey do not like what is filthy, and wish the reader it. But the Good Book does not hesitate to call a tree, or man or woman, "stinkweed" if that happens to be the case.

With respect to books some readers have the halitosis, and they do not know it. "Poetry," said Wordsworth, "is the breath and finer spirit of all knowledge"; he meant that the essence of good speech and writing is the breath and spirit of grace and truth. In reading, hold your breath, and watch your step. When Eve, and Adam after her, did eat of the tree of the knowledge of good and evil, what was the result? They found, when they had swallowed that "Strange Fruit," that now they had but the memory of a perfect good forever lost, and the bitter experience of present evil. Their paradise, their Prospect Park, was locked against them; all they had left to them outside was stinkweed. Does literary taste seem only a light matter when we are at war? The ruling class in Germany gave up their standards of decency, of grace and truth, about the year 1900, if not before; thereafter came the deluge.

Do you want more of things disgraceful? However, let us emphasize a thing for which we may give thanks. Now more and more the girls of better taste do not paint their fingers and faces as the starving women of the street once did in order to look healthy when they were diseased. And thank goodness, let us all say grace for it, the better boys prefer the natural color of health in the cheeks and on the mouths of those who smile on them. And matrons who recall their own good mothers do not go about half clad in bitter weather to catch and spread the influenza. Nor do they paint horny toe-nails pink, as some few elderly spinsters are said to do;—who knows it but the elderly spinsters?

One more disgrace, as we come back to the radio announcer, and the singer who wails intimately by wireless to the individual girl, as she thinks, but really to a million girls, in so-called music that has in it not one single note of gladness and joy. What an abuse of the greatest invention of man since the printing press! They manage the radio better in Great Britain. In America, the popular music of my youth was often far from being all it should be, but there was gladness in it.

As for the announcers, let Professor Harlow Shapley return to his charge against them till the charge re-echoes beyond the columns of *The New York Times,* for his voice is more potent than the voice now speaking. Yet here we may refer to the disgrace of mingling the news of the blood, sweat, and tears our boys and their parents and their Grace Darlings have shed, and are to go on shedding, with news of Kreml, Quink, and Super-suds. Are we really fighting to make the world safe for cheap advertising and the sale of oil, or safe for grace and truth?

To Grace and Truth and Mercy. Shall we say that we are fighting an endless battle for Grace, Mercy, and Truth? Or for Mercy, Grace, and Truth, and Peace? The formula of Paul, used over and over again, for what a man should give to his brother man, is Grace and Peace. In these dark days, as we await the dawn, how much we talk of Peace! Oh how we long for it! And will the Prince of Peace be sitting at the table where the peace of Europe, of the world, is to be decided? Blessed are the peacemakers when the Prince of Peace is with them. If He is not sitting there, look out for another war in future, as the boding owls predict. And in the Pacific Ocean—mark the name!—you cannot have peace without mercy. Justice must indeed be dealt out to the sneaks and gang-

(Continued on page 505)

Zions Herald

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
NORMAN E. LOCKWOOD, Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
WILLIAM G. CHANTER
RAYMOND H. HUSE
RALPH W. SOCKMAN
WILLIAM L. STIDGER
HAROLD W. RUOPP

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIII BOSTON, AUGUST 8, 1945 NUMBER 32

Polls Show Women Want Jobs

A poll made by the United Automobile, Aircraft and Agricultural Implement Workers of America-CIO showed that 85 per cent of the UAW women members working in war plants throughout the country plan to continue working after the war, if jobs are available. Of the women questioned, almost three-quarters were not employed in factory jobs before the war.

A survey in New York State showed that more than four-fifths of the women reporting thought they would be in the post-war job market. Another study, made by the Los Angeles Chamber of Commerce, found that three-fifths of the women employed planned to continue work of some kind after the war. The Women's Bureau of the U. S. Department of Labor found that almost 80 per cent of the 402,000 women working in the Detroit area in 1944 wished to continue working after the war, and that three-fourths of the women working during the war *must* continue working after the war in order to support themselves and their families.

The Bureau found much the same thing in Erie County, N. Y., where 80 per cent wished to continue working. Fifty per cent more women will want jobs in Erie County than held them in 1940.

Thus, all available surveys show that the great majority of our women workers want to keep their jobs.

This means that the people who think that the vast majority of women will return to domestic routines are mistaken. Perhaps the majority of those now employed in defense industries will be forced to return because of unemployment—but that does not indicate that it will be a joyful exodus.

It at once raises the question, what is the church ready to do about it? The Wesleyan Service G our Methodist Woman's Society for Christian vice is perhaps the first unit to which we will tur our advice. It is set up to minister to empl women—but for the most part these women hav been laborers; they have been office workers and fessional people. Frankly, what is there in our age local woman's group that in any way meet needs and interests of the women of industry?

The local church must meet this situation should study its constituency now in order to disc the number of persons who will continue in in trial life. Programs of study and plans for com nity service need careful attention. The Meth women have been the most progressive segme our great denomination. They have taken the le vital matters of social concern. *They will meet new opportunity!*

About Conscientious Objectors

ZIONS HERALD is very proud this week! We that Dr. Edgar S. Brightman's article on con tious objectors is one of the most distinctive butions that we have made to religious journal a long time. We are so sure that you will wan ies for your friends that we are preparing a number of extra copies of this issue and will sell at our regular price of ten cents per copy.

Dr. Brightman has given a completely Ch statement on the status of the much-discusse He has made a statement that is positive. H challenged the Methodists to stand by their to give financial assistance to their young me have refused to bear arms. Surely the church h obligation here that it can no longer escape. though one of our bishops set our 1944 Meth war-cry in the slogan, "God has a stake in this we believe that God is much more interested in spiritual recovery from war's horror.

Salvation for Hepcats

PM carried an amazing headline last week story about the Youth for Christ movement; it "Hearst Hits Sawdust Trail to Save Hepcats." this editor, who has no regard for either Hea the National Association of Evangelicals, was sh at the sight of such a heading. It is cruel treat for youngsters who are being given a religiou perience in contrast to one in juvenile delinqu One cannot admire the Youth for Christ move as anything which will have a profound infl but at least it is better than crime. But is it bett

Progressive churchmen must face the fact evangelism is a first obligation. We do not like gelism that is associated with Gerald L. K. Smi William Randolph Hearst, or nationalist move We shudder at the thought of youngsters being

ıt this sort of thing in any way represents of religion. The swing-tunes are fun, but very little from any of the current popu- On the other hand, while we dislike the im- and the unfortunate fascist friends of this ntalist" movement, we must meet the obvi- for a church at work with an alarming f delinquent young people. We can talk just as readily as anybody—but we do not ıy that it is only a matter to be feared on h bed. We need a movement that will point itfalls that are right here *now*—but even ortant than that—a movement that will be- ate a generation of young people who will our hell on earth and build a social order t.

movement can be "peppy," too! It can have emotional appeal that young people need. s deeper, because it is not satisfied just with —it becomes a cooperative movement that ined to get results *now*. For a young per- y that he "accepts the Lord Jesus Christ" is ess if he is not given an implimentation of test of all motivations.

litor heard a "Youth for Christ" rally being d in a large railway station recently. The f the tunes was good. Everybody in the sta- "in the groove." Songs like "I've got the esus down in my heart" were styled to give a Ziegfeld show. The youngsters had what ement likes to call "that glad feeling." But opy little talk," and the shallow atmosphere hole meeting made one cringe! One high ience course would wreck the entire relig- ı of a youngster who had such drivel for a background.

essives must do something better *now*.

Is It Religion or Racket?

t every city in the country has its share of frauds, many of them which make impor- ney. Indirectly they rob the Red Cross, the ı Army, and scores of other organizations of ely needed revenue. Directly, they take what inally a decent impulse and make it aid and rime that does pay, claims *Liberty* magazine. al examples of such swindlers are the Samari- ıy, with headquarters in Chicago; the Amer- scue Workers, which has had branches in cities closed by authorities; Volunteers of ı, whose affairs were made public when its gh agent was up for income-tax fraud. l headquarters of such organizations farm cessions all over the country, assessing the dis- ef a given sum and permitting him to keep ng collected beyond this.

eal answer to this menace is for each citizen to be chary of the way he gives to so-called charitable causes. Virtually every city has a branch of the Better Business Bureau, Department of Welfare, Community Chest, Chamber of Commerce or a Solicitation Control Committee which, for the price of a telephone call, will give you complete information about such agencies. "Thoughtless and promiscuous giving," says *Liberty*, "not only feeds the old rackets but breeds new ones. Be generous to legitimate charities you know, but starve out the frauds."

Not Everything at Potsdam

The most encouraging thing about the recent conference of Messrs. Truman, Stalin, and Attlee, is that they did not decide everything at Potsdam. They did not make the mistake that was made following War I, and turn out a platitudinous document declared to solve all problems forever.

The setting up of the Big Five Council of Foreign Ministers, with its very next meeting to be held not later than September 1st of this year, indicates that unfinished business will be met. Furthermore, it is obvious that there will be unfinished business to be met for many future sessions of the Council.

The matter of reparations is another cause for encouragement. We are not going to set ourselves to the task of "getting blood from a turnip," but are set to collect damages on a goods and services plan. Furthermore, the discharge of these obligations by Germany will be met by the withdrawal of allied military forces from the occupied zones.

Germany is to be completely demilitarized, and all organized forces of the nazi menace are to be disbanded. The "big three" have made it clear that we will have no "truck" with any sort of fascism. (A few Americans ought to take special note of this item!)

Poland's election guarantee is a good start. Its problem will be solved—but Potsdam did not solve it. Russia looks at Poland with a lot of history in mind, and it cannot be expected—despite Mr. William L. White's platitudes—that Russia and Poland will weep for friendly joy on each other's shoulders all of a sudden! But a platform for negotiations has been erected and, with the exception of the Roman Catholic opposition party, the Polish people seem to be ready to meet Russia on that platform for careful arbitration of the big territorial problem.

The benediction of the conference was summed up in the general invitation to all nations, who are sincere in their love for peace, to become part of the world security organization. The conference closed with a certain sense of modesty, combined with a grim determination that specific things should be done to insure world peace. It was different from the brazen heroics of 1918!

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Aug. 19.

JACOB REALIZES THE PRESENCE OF GOD.—Genesis 27, 28.

And he said, Is he not rightly named Jacob? for he hath supplanted me these two times. . . . Genesis 27:36.

The character of Jacob at the beginning of his story is that of a ruthless and treacherous self-seeker. Cunning and sly, Jacob is hindered by no scruples and the heedless and impulsive Esau is helpless in his hands. The younger brother never acts on impulse alone but the restraint he imposes on himself is never that of moral principle. His only question is that of expediency. When his mother suggests the deception of Isaac, Jacob never says a word about the appalling baseness of the plan. He questions only its feasibility, and once that point is taken care of, he enters heartily, or heartlessly, into the scheme. How could such a rascal as that ever become the successor of Abraham? Perhaps the moral bankruptcy of the youthful Jacob is emphasized as it is to bring out a point.

And tarry with him a few days . . . until thy brother's anger turn away from thee, and he forget that which thou has done to him. . . . Genesis 27:44, 45.

If Jacob was morally weak, he had strength of will and purpose. He could hold a goal before him, and subordinate all else to it, working toward it with steady and untiring patience. Esau could never do that. He was a man of fits and starts, always a different fit and ever a new start in which the loudly proclaimed purpose of today was forgotten altogether on the morrow. Rebekah knew her elder son, knew that if Jacob could only keep out of sight for a time, his brother would forget the loss which he was now so clamorously lamenting. She knew, too, that her younger son was well able to bide his time in the distant home of Laban, waiting for the moment when he could safely claim birthright and blessing.

The power to labor and to wait, the power to subordinate the present moment to the future hour, the ability to see, even if only dimly, that there is something greater than the material, these things, the story would teach us, are the absolutely necessary foundations of greatness. If Jacob has them he has the chance of becoming Israel, even though they are accompanied with the terrible handicap of a moral blindness which cannot see the abysmal baseness of betraying a blind father. But Esau, since he is destitute of these qualities, may be as generous and lovable as any carefree hunter can be, but he has no possible chance of ever succeeding to the heritage of Abraham. He is a profane person who will sell his birthright for a morsel of food and will never find a place of repentance.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. Genesis 28:20, 21.

When at Bethel Jacob saw the Lord, he was at the beginning of his journey from the shrewd rascality of his youth to the sainthood of his maturity. At the beginning only, for you will observe that what Jacob asked for was not forgiveness for the foul wrongs he had done to his father and his brother. He showed no sense of guilt at all. Morally he was still grossly dull. But he had at least come to doubt his own self-sufficiency. His cleverness had not brought him to the place of advantage for w he had schemed. Instead he lay there on the bare up homeless and penniless, with a stone for a pillow, an own way to make in the world. As he faced the fu Jacob began to wonder for the first time in hi whether he really could make his own way. The and skill of which he had been so proud no longer see enough. He felt the need of a God Who could help in the struggle which lay ahead.

And, behold, I am with thee, and will keep thee in all whither thou goest . . . for I will not leave thee until I have that which I have spoken to thee of. Genesis 28:15.

Jacob certainly ought to have felt a much deeper than that. Before a man can be a true saint of God must have a hunger and thirst after righteousness ra than a desire for security and success. He must long a clean heart as well as for a strong hand. But if Bible teaches anything at all about the ways of God men, it is that He does not ask so much what they ar where they are as what they are capable of becomin what direction they are facing. Jacob could at least out for the strong hand of God, and that hand was g him to lead him in ways of which as yet he did not di to the realization of purposes which were not his God's.

The important thing about a man's religion is be real. It may not be fully developed, it may be fect. In the case of a young man, like Jacob, it certainly will be. But is it real? Is it a working fo life? Has the young man the power to appreciate portance and to hold to it? Does he really take Go partnership, even if he gives Him only a tenth profits? If these questions can be met with an affi answer, then there is hope that as time goes on, the man's religion will ripen into something more wo acceptance by the Lord God.

Simon did not look like Peter, the Rock, whe Jesus gave him that name. The other disciples we from being apostles at the first. But Simon and comrades did leave all and follow the Master, th they did not then or even much later quite know what they were doing. It was toward the end of earthly life that two of them asked as a special fav the chief places in the new kingdom. But as God plan for Jacob which he could not and did not u stand at Bethel, so Jesus had His own purpose for he chose His disciples who even at the last forsook and fled. Jacob did not become Israel all at once. B had the possibility of growth even if that growth slow. The disciples who ran away when danger t ened, could become the fearless witnesses of Pentecos

At Bethel Jacob showed his willingness to make a his ability to rely on the God of his vision as the G every day. When he did that he proved himself a whom God could lead in broadening ways of servic faith.

LESSON FOR AUGUST 26, "Jacob Adjusts Personal Rel ships."

Suggestions for study:

1. What did Jacob's experience at Peniel (Genesis 32:24-31 for him? How does this vision of God differ from at Bethel? What effect did it have on Jacob's attitude to E
2. What part did Jacob and what part did Esau have in reconciliation of the two? For which of the brothers was reconciliation the easier? Which felt more deeply on occasion?

Grace and Truth

(Continued from page 501)

o the gangsters of Central and Southern Europe, th Eastern Europe too. But there must be mercy the countless numbers of Central Europeans who little to do with putting the gang that has been them in power, as half or more of us college men do with putting the well-meaning gang, a dozen ıgo, into power at Washington. You can't do busi- ith Hitler. You can do business with Mercy, Grace, ruth. And with them you can have Peace.

:e, Peace, and Truth were given to the world, but re not characteristic of the world. By the world I the world of men alive at any time, the people now in the flesh. If you want to know what the world , read the New Testament. No doubt you recall ıer two parties the world, men say, habitually trots with; you recall the triad, so shy even of the three graces, the triad of the World, the Flesh, and the

best commencement address I ever heard was years ago at a little college by a clergyman who l up with a concordance all the references there are New Testament to the world. The gist of his ad- was a collection of choice passages from the Sacred a lively set of passages about the world. He read ıssages aloud, in full, effectively. Then he said to ıembers of the graduating class: "Young men, that at you now are going into." But for you, today, I Go out with Grace and Truth, and make a better of it.

many and German Methodism

Bishop Paul Neff Garber

ıve had the privilege of seeing Germany one month V-E Day. In connection with an official visitation ethodist chaplains I spent nearly two weeks in the ican Zone of Occupation. This brief visit does not me an authority on German affairs, but I am happy ıre some observations with friends back home.

e is struck immediately with the great destruction erman cities. Aachen is almost totally destroyed. is hardly an inhabitable house in Julich. The main s of Cologne have been cleared, but a jeep could not enter some of the side streets. It is estimated that -five per cent of Frankfurt-on-Main has been ed. Munich, the birthplace of the Nazi movement, uins, with grass growing on piles of dirt and rubble. Nuremberg was to be the world center of Nazism, haps received special bombing and in many sections ildings remain standing.

the other hand, the German people have nicer s than the people in North Africa, Italy, France, ım, and Czechoslovakia. While with the Third I was billeted in a German home in Erlangen ı showed signs of affluence, the home being far bet- ırnished than most American homes. Some of the rom the conquered countries is in private homes in ıany. Food may become scarce in Germany next r, but now the people seem well nourished. Except ıe bombings, Germany civilians do not appear to suffered seriously from the war. Slave laborers were ıts in many homes not previously able to have ıts.

er a visit to a German concentration camp, one is convinced that the German atrocity stories are not propaganda. I visited the Dachau concentration camp. It was the most horrible place that I have ever seen, and I hope never again to witness another such scene. I saw the crematory where human bodies were burned in furnaces; the gas chamber where, under the guise of being given a shower bath, the prisoners were killed by gas; the room near the crematory with marks on the wall showing where corpses had been piled like cordwood to be burned; the barracks where men and women lived like animals in those cramped quarters; and where, because of semi-starvation, persons slept with corpses in order to get the food rations of the dead persons. It is difficult to believe that human beings could mistreat fellow human beings as was done at Dachau and other concentration camps.

The absence of smoke from the factories and lack of trains is very noticeable. The continued bombing finally wrecked the industrial life and transportation system of Germany. I had seen many damaged factories from jeeps, but while with the Fifteenth Army I was taken in a cub plane over the Rhine and Ruhr industrial areas. In the Ruhr valley, once the Pittsburg of Germany, one sees only ruined factories. The great Krupp factory at Essen is a scene of almost complete destruction.

I saw many refugees, slave laborers and displaced persons traveling back to their homes. There are many Displaced Persons' Camps with the flags of the nations represented flying from the windows. It is difficult to realize that human slavery was being practiced in modern civilization, but millions of Czechs, Poles, Belgians, French, Danes, Norwegians and others were in bondage in Nazi homes, mines, and factories. My pilot over the Ruhr area told me that one of his duties when the American armies entered Geormany was to locate slave labor camps. He found twenty-two such camps in or near Essen. These people are now being returned home by the Allied officials, and whenever they passed us Americans they smiled and waved their flags, for freedom now has a real meaning for them.

I was unable to locate all the Methodist churches in the various cities, but Dr. J. W. E. Sommer, president of the Methodist Seminary at Frankfurt, gave me much valuable information. This seminary is owned jointly by the Germany Central Conference and the Switzerland Conference.

The significance of the terrible Nazi system came home to me in a clearer way as I talked with Dr. and Mrs. Sommer. Dr. Sommer, although a German, is a graduate of Cambridge University, and had visited America as a delegate to the General Conference. He has been connected with the seminary since 1920. Mrs. Sommer is a most charming English lady. They are wonderful Christians, and theirs was a happy home until the advent of the Nazi regime.

Then for years Dr. and Mrs. Sommer witnessed the bombing of their city and later the partial destruction of their home and seminary by artillery. They were forced to live much of the time in the basement of the seminary. When the Allied forces entered Frankfurt, Polish soldiers and slave laborers looted the home, taking nearly all of the clothing. Mrs. Sommer told me that she had only two garments left after the looting. The older daughter, a secretary, was unable to secure a position with the Allied Military Government because of the lack of decent clothes.

The Methodist Theological Seminary, which has been

(Continued on page 510)

PERSONS

Dr. Wayne T. Gray, professor of sociology at Union College, Barbourville, Ky., has been appointed associate professor of sociology at DePauw University, Dean Edward R. Bartlett announced last week. He will come to the campus with the opening of the winter semester on September 21. Dr. Gray has his bachelor's degree from the University of Nebraska and his master's and doctor's degrees from the University of Wisconsin. He has also done graduate work at Garrett Biblical Institute, Ohio Wesleyan University, and Yale University.

STOCKHOLM (By Wireless) (RNS)—Dr. Odd Hagen of the Norwegian Methodist Church, has been appointed editor of the proposed Free Church periodical, backed by all the Free Church Associations of Norway. The first issue of the magazine will probably be published in September. Dr. Hagen, who lived for ten years in Sweden, has also been named director of the Methodist Theological School at Oslo.

L. C. Dillenback, director of the School of Architecture, Syracuse University, has been named dean of the College of Fine Arts by Chancellor William P. Tolley. Dean Dillenback succeeds Dean Harold L. Butler, retired. He will continue to carry on his responsibilities as director of the School of Architecture in addition to his new duties as dean.

Dr. John Calvin Ferguson, a distinguished alumnus of Boston University, and former advisor to the Chinese Government, died last Friday, Aug. 3rd, at Clifton Springs, N. Y. He had returned from Peking, China, on the Gripsholm, in December of 1943, and last March was admitted to the hospital at Clifton Springs. He had been a trustee of Boston University since 1918. He served as chairman of the Central China Famine Relief drive from 1917 to 1928. He was the recipient of many citations by the Chinese Government. A more detailed account of his outstanding life will appear in a later issue of ZIONS HERALD.

Mrs. Wilbur Elliott of St. Paul's Methodist Church, Lynn, died on Monday, July 30th. She had been lay-delegate from her church to the New England Conference, had served the Conference W.S.C.S. as secretary of youth work, and was president of the Woman's Society in her local church. For seventeen years she was the mother advisor to the Order of Rainbow for Girls, in Lynn. She was a past matron of the Regis O.E.S., and president of the Atlantic Women's Club in Lynn. Her funeral service was conducted at St. Paul's on Thursday, Aug. 2nd, by her pastor, the Rev. Guy H. Wayne.

The Rev. Shibly D. Malouf has been appointed by the Rev. Herbert F. Aldrich, superintendent of Augusta District, to supply Cox Memorial Methodist Church, Hallowell, Me., for the remainder of the conference year. Mr. Malouf will begin his work in Hallowell the latter part of this month. He had served the Syrian Congregation at Morgan Memorial Church of All Nations, in Boston, since 1924.

Summer preachers at St. Paul's Methodist Church, Niagara Falls, N. Y., are as follows: Aug. 12th, Dean Thomas Wearing of Colgate-Rochester Divinity School; Aug. 19th, Captain Norman Rawson, minister of Centenary United Church, Hamilton, Ont.; Aug. 26th, Dr. Sylvanus S. Davies, minister of First Methodist Church, Canandaigua, N. Y. The Rev. John Abbott Redmond is the minister at St. Paul's Church.

Miss Ortha M. Lane, former director of Cooper Community Center, Boston, should be addressed at her new home, 817 South Buchanan Street, Maryville, Mo.

Of the 1,509 passengers on the neutral ship "Gripsholm," arriving last Thursday, Aug. 2nd, 800 were missionaries mostly from India and China. 48 of these were missionaries of The Methodist Church. ZIONS HERALD will carry a full account of this next week.

On June 11, 1895, in the North Methodist Church, Hartford, Conn., Edward Mallory Wheeler and Harriet Belden Goodrich were united in marriage. The fiftieth anniversary of the occasion was celebrated on June 11, 1945, in the Parish House of Trinity Union Methodist Church, at which time approximately two hundred friends gathered and extended their congratulations. Mr. Wheeler has been for a long time the treasurer of Trinity Union Church, and for the past five years has been treasurer of the New England Southern Conference. One remarkable incident of the event was the fact that all six of the original wedding party are still living and were all present at the gathering.

EVENTS

LONDON (By Wireless) (RNS)—Dr. Robert Newton Flew, this year's moderator of the Free Church Federal Council, was elected president of the Methodist Conference of Great Britain at its meeting in Nottingham. Dr. Flew is principal of Wesley House in Cambridge and tutor in systematic and pastoral theology. Three members of The Methodist Church in the United States were introduced at the sessions, Chaplain Frank L. Whitney of the North Dakota Conference, Chaplain Harold Bryan of the Nebraska Conference, and Chaplain Clark Wood of the Rock River Conference (Chicago).

SAN ANTONIO, TEX. (RNS)—San Antonio's municipal "Little Church Around the Corner" will be renovated and made available for use as a marriage chapel for all denominations. Built in 1876 by German Methodists, and the second oldest Protestant house of worship here, the church was recently purchased by the city to form part of historic La Villita.

CLEVELAND, OHIO (RNS)—Revision of modern funeral customs has been suggested by the Ministers' Association of Lakewood, a local suburb, after several conferences with the city's funeral directors. The association recommended encouragement of permanent memorials, such as college scholarships or library endowments, instead of "excessive floral displays"; closing of the casket before the religious service, and elimination of final examination after the service.

Some seventy-five conference and district missionary secretaries—many of them from the vicinity—together with a dozen district superintendents, met in New York City at our Methodist Headquarters, July 18, 19, 20, for a three day missionary conference. The program was carefully planned by Dr. Robert Z. Tyler and Karl Quimby. Among those who participated in the program were Edward Aeschliman of Overseas Relief, Mrs. B. F. Godfrey of the Woman's Society, Dr. Ralph Diffendorfer of the Foreign Division and Dr. C. W. Lokey of the Home Missions; D. Walter Van Kirk, who told of the meaning of San Francisco; D. Herman Morse and Dr. Fred B Newell, who spoke on Home Missions and Bishop Arthur F. Wesley of Argentina. A tour of the city, visiting important centers of city work, was inspiring as it was revealing. The men inspected at close hand the program of ministry to a very needy section of our city population.

NASHVILLE, TENN. (RNS)—Plans for the postwar reintegration of the million Methodists now in uniform, and the more than a million members now in war work, have been completed by the Joint Committee on Cooperation of The Methodist Church. Each church in the denomination will be asked to name a director of demobilization to investigate the needs of the church and community to study available material and make it available to other workers, to correlate the work of all church groups, and to see that plans are carried out

Crusade News

The Troy Conference has added 2,476 to its church school rolls and 927 to its average attendance during this past year, a far better record on both counts than that of the previous year. The Newark Conference went from an attendance loss of 1,067 '43-44 to a gain of 1,104.

The Crusade total for the Boston Area now stands at $556,602 on a quota of $555,[illegible] with some churches still to be heard from.

The official board of Trinity Church, New Bedford, Mass., has accepted the full Crusade asking of $3234 as an obligation which it agrees to cover.

The church at Sunapee, N. H., previously reported as having raised its Crusade quota of $863, has increased its total pledges to $1000.

St. James Church, Springfield, Mass., already credited with $1511 on a quota of $1406, reports additional pledges bringing the total up to $1602, of which $1261 has been received in cash.

Jacksonville Meeting

Willard E. Conklin

The eightieth year of the Jacksonville Camp-Meeting of the Bangor District of the Maine Conference came to a successful close on Sunday evening, the 22nd of July. The meetings, under the able leadership of the Rev. G. Vaughn Shedd, superintendent of the Bangor District, proved that the camp meeting is not dying, but that a new and vital interest is being aroused. Increased attendance over the meetings of the past few years, especially in the children's vacation school, proved this.

Mr. Shedd gathered together a most c

of speakers and teachers. The Rev. Staples of Gardiner, Me., was the at the evening services. The Rev. agner of India gave his listeners a sight into the problems of India and world in his addresses on "The High- f the Crusade for Christ" and "Build- World of Tomorrow." The meetings riched greatly by the contributions of these men. Mrs. E. S. Anderson, t of the Lynn District W.S.C.S., of w England Conference, was present k on the W.S.C.S. methods. The were greatly privileged to have as ass leader, Mrs. W. C. Lowdermilk, hington, D. C., who has traveled in nd Palestine. Professor W. C. Lowd- of the U. S. Dept. of Agriculture, Conservation Bureau, was present to and give pictures of the soil conserva- blems of China and Palestine.

reat value to the camp-meeting was ation Bible School, under the leader- the Rev. and Mrs. W. H. Stewart, by the Rev. and Mrs. E. W. Bigelow Rev. Willard E. Conklin. The classes an increase in attendance over the w years, and the work accomplished short time of less than a week was remarkable.

highlight of the week came on sday evening, when the eightieth anni- of the camp-meeting was celebrated. eant written and directed by Mrs. Farnham of Bangor, Me., depict- rise of the meetings throughout the years was given. Following this pag- nother was presented entitled "V for ," directed by Mrs. Farnham and ttie York of Winthrop, Me. A large k part in each pageant. To top off ening, Professor Lowdermilk gave a f *Kodachrome* slides on China.

e persons who attended these meet- ent home not only greatly inspired lifted spiritually, but also with their ened to the needs of the peoples of rld. Many will be the memories of ek passed, with friendships newly nd renewed, but the spirit of Chris- lowship and service which prevailed out the week will be the greatest to the meetings. Appreciation is given Shedd and others who labored out the year to gather together such roup of speakers. The people left the eeting looking forward to the meet- 1946.

Summer at Laurel Park

annual summer assembly and youth for Methodists of western Massa- will take place during the week of 12-19, at Laurel Park, Northampton. g services have been planned under dership of the superintendent of the ield District, the Rev. Maurice L. . The first general services will occur day, Aug. 12th, when the morning r will be Dr. H. Daniel Hawver, of Center, and in the evening the will be Dr. Hobart F. Goewey, of , New York. At each week-night Monday through Friday, Dr. Wil- . Stidger, professor, lecturer and au- vill be the speaker. On the climax , Aug. 19th, Dr. George E. Heath, of and Bishop Lewis O. Hartman, will speakers morning and afternoon re- ly. On the first Sunday evening a service in which "The King of Kings" will be an outstanding motion picture attraction, will be held. This will be at 8.15. Other services on Sundays will be at 10.30 a.m. and 2.30 p.m.

The Christian Life Institute, familiarly known to several generations of summer students as "C.L.I.," will minister to the needs of youth and adults from Junior High School age upwards. The youth section is under the leadership of Dr. John Hoon, of Springfield and the Junior High group will have the Lorimer Sargeant, of South Hadley Falls, as dean. The principal of the institute is the Rev. Clarence F. Avey, of Athol. A large variety of interesting classes has been planned under the respective deans, and already a large advance enrolment of young people has been received by Mrs. Gordon Smith, of Springfield, who is registrar. The institute delegates will arrive on Saturday, and will participate in the week-long program, through Sunday, Aug. 19th.

Episcopal Plan of Fall Conferences—1945

			Bishop
		Central Jurisdiction	
Atlanta	November 28	Atlanta, Georgia	L. H. King
Central Alabama	October 11	Tuscaloosa, Alabama	L. H. King
East Tennessee	October 4	Chattanooga, Tennessee	A. P. Shaw
Florida	December 13	Jacksonville, Florida	L. H. King
Louisiana	October 24	Baton Rouge, Louisiana	R. N. Brooks
Mississippi	November 14	McComb City, Mississippi	R. N. Brooks
North Carolina	October 31	Lumberton, North Carolina	A. P. Shaw
Savannah	November 8	Sylvania, Georgia	L. H. King
South Carolina	November 21	Marion, South Carolina	L. H. King
South Florida	January 17	Miami, Florida	L. H. King
Southwest	October 25	Texarkana, Arkansas	E. W. Kelly
Tennessee	September 27	Nashville, Tennessee	E. W. Kelly
Texas	October 10	Galveston, Texas	R. N. Brooks
Upper Mississippi	November 21	New Albany, Mississippi	R. N. Brooks
West Texas	October 3	Dallas, Texas	R. N. Brooks
		North Central Jurisdiction	
Northwest Iowa	September 20	Referred	C. W. Brashares
Southern Illinois	September 19	First Church, Centralia, Ill.	R. S. Magee
		Northeastern Jurisdiction	
Erie	September 5	Meadville, Pa.	J. H. Straughn
New Jersey	September 27	Ocean City, N. J.	F. P. Corson
Pittsburgh	October 3	So. Ave. Ch., Wilkinsburg, Pa.	J. H. Straughn
Puerto Rico	Referred	Referred	C. W. Flint
West Virginia	September 19	Referred	J. H. Straughn
		South Central Jurisdiction	
Central Kansas	September 26	Salina, Kansas	W. C. Martin
Central Texas	October 30	First Church, Fort Worth	A. F. Smith
East Oklahoma	October 16	Tulsa, Oklahoma	W. A. Smith
Indian Mission	September 27	Springtown, Oklahoma	W. A. Smith
Kansas	October 10	Referred	W. C. Martin
Little Rock	November 1	Hot Springs, Arkansas	P. E. Martin
Louisiana	November 15	Referred	P. E. Martin
Missouri	September 5	Elm St. Ch., Chillicothe	Ivan Lee Holt
Nebraska	September 5	Fremont, Nebraska	W. C. Martin
New Mexico	October 10	Artesia, N. M.	W. A. Smith
North Arkansas	October 25	Walnut Ridge, Arkansas	P. E. Martin
North Texas	October 23	First Church, Dallas,	C. C. Selecman
Northwest Texas	November 7	Referred	C. C. Selecman
St. Louis	October 3	University Ch., St. Louis	Ivan Lee Holt
Southwest Missouri	September 19	Kansas City, Missouri	Ivan Lee Holt
Texas	November 6	First Church, Houston	A. F. Smith
West Oklahoma	October 23	Oklahoma City	W. A. Smith
		Southeastern Jurisdiction	
Alabama	November 14	Greenville, First Church	C. J. Harrell
Holston	October 11	Chattanooga, St. Andrew's	P. B. Kern
Kentucky	August 29	Wilmore	W. T. Watkins
Louisville	September 12	Louisville, Trinity Temple	W. T. Watkins
Memphis	November 14	Union City	J. L. Decell
Mississippi	October 24	Meridian, Central	J. L. Decell
North Alabama	October 24	Birmingham, First	C. J. Harrell
North Carolina	November 7	Goldsboro, N. C., St. Paul	W. W. Peele
North Georgia	November 20	Atlanta, Wesley Memorial	A. J. Moore
North Mississippi	November 7	Referred	J. L. Decell
South Carolina	October 31	Myrtle Beach	Clare Purcell
South Georgia	November 6	Waycross	A. J. Moore
Tennessee	September 27	Nashville	P. B. Kern
Upper South Carolina	November 7	Referred	Clare Purcell
Virginia	October 17	Referred	W. W. Peele
Western No. Carolina	October 10	Greensboro, W. Market St.	Clare Purcell

Another Debt Liquidated

First Church, Manchester, N. H.

Another large church of the Boston Area, the First Methodist of Manchester, N. H., joined the growing ranks of the "debt-free" churches on July 1, when, after preaching the celebration sermon on "The Church," Bishop Lewis O. Hartman of Boston made the following pronouncement over a burning mortgage symbolizing the final liquidation of a 26-year-old mortgage-indebtedness of $35,000: "As Bishop of the Area within which the First Methodist Church of Manchester is resident, I hereby declare this church to be free from debt, to the Glory of Almighty God, and the further service of mankind, through Jesus Christ our Lord. Amen."

The mortgage-burning celebration began on Friday evening, June 29, with a victory banquet, attended by 250 parishioners, and closed with a celebration musical Sunday evening, featuring Douglas Rafter, popular young Manchester organist, assisted by a double quartet of male voices.

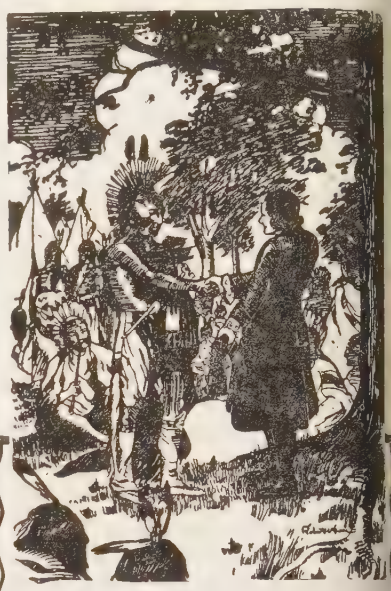
Twenty-six years ago, in the fall of 1919, First Church of Manchester dedicated a new $80,000 church edifice, and secured a mortgage for $35,000 to cover the unpaid balance of the cost. Two years ago, under the leadership of the Rev. Charles C. Chayer, and under the inspiration of a $2,000 conditional gift made by John H. Rice, a trustee of First Church, a campaign was launched to remove the last $19,000 of the indebtedness. The actual campaign for pledges was "sparked" by F. O. Hunt of the Board of Home Missions to whom much of the success of the entire undertaking is due. Members and friends of the church for the past two years have been paying debt-pledges made at that time, with the result that several months ago, the Amoskeag Savings Bank, cooperating genuinely and generously, had the 26-year-old mortgage discharged and returned to the parish for the "burning." The treasurer's report at the victory banquet showed not only the debt fully paid, but revealed a surplus of more than $2,000.

Memorials and other gifts presented on the day of the "burning" included numerous additional hymnals, a Bible book-mark, presented by Mrs. Freeling Parker of Litchfield, in memory of her late husband; an altar-cloth, presented by Miss Ruth Hartford in memory of her beloved Mother, Mrs. Fannie B. Hartford; a communion table, presented by George and Nancy Palmer (for later unveiling); altar flowers, presented by Mrs. Louise Omand and Miss Beulah Omand; and an exquisite five-piece altar-set of laquered brass, consisting of cross, vases and candlesticks, presented by the Faithful Workers, the Men's Club, the Woman's Society, the Wesleyan Service Guild, and Mrs. Louise Omand and Miss Beulah Omand. The beauty of the chancel, and the tone of public worship have both been greatly enriched by these gifts.

The actual "mortgage-burning" took place as a part of the worship service Sunday morning, July 1, with Dr. Richard Kellogg, district superintendent of the Northern District of the New Hampshire Conference, the Rev. Charles C. Chayer, pastor of the church, John H. Rice, honorary chairman, Shirley Luscombe, chairman, and Lee Dunbar, president of the board of trustees, touching lighted candles to the manuscript, as Bishop Hartman made the official pronouncement.

Another victory, more modest financially, but no less momentous from the standpoint of kingdom advancement, and local-parish achievement, is being rejoiced in as this report goes to press, in the successful underwriting of a Crusade for Christ quota of $1984. The Crusade could not have the right-of-way at First Church last fall at the scheduled time, because First Church people were still carrying heavy debt-pledges. However, when the "green light" was given by the Official Board on June 17th, the Crusade drive was launched, and the quota was entirely subscribed before the pastor went on his vacation, August 1, with no house-to-house solicitation.

The Rev. Charles C. Chayer, pastor, under whose leadership this double-victory has been achieved, is on his seventh year with First Church.



"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

Five hundred pounds was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

★

Write for advice about your life insurance.

The PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President

The First Life Insurance Company in America—The Oldest in the World

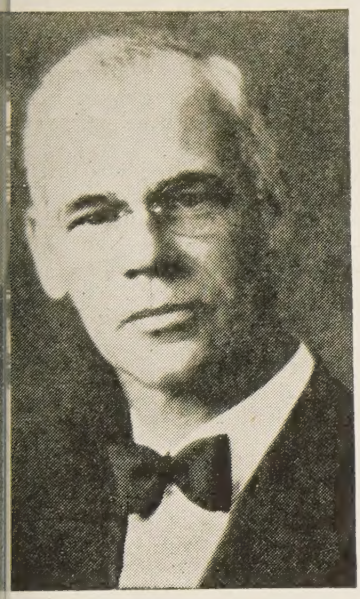
FOUNDED 1717 CHARTERED 1759

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1808-07 WALNUT STREET
RITTENHOUSE SQ. • PHILA. • PA.

p Wesley Opens Hedding Camp Meeting

ighty-third annual session of the Hed-mp-meeting and Young People's In-will convene at Hedding, N. H., 19-26. Bishop Arthur F. Wesley of nos Aires Area (Argentina, Bolivia,) will speak at the first two services, rs. Ardena E. Davis of Haverhill,



Bishop Arthur F. Wesley

is soloist. Dr. Harold Lancaster, min- the King Avenue Methodist Church, ous, Ohio, will preach each evening the final Sunday morning. By urgent s, Dr. Lancaster returns to Hedding cher for the fifth year. He will also the women's meeting on Wednesday g. Dr. John Hoon, pastor of Wesley list Church, Springfield, Mass., will it the layman's service on the final afternoon, on the subject, "It's the n's Job!" Dr. R. D. Bisbee, of Pundah, is to be the speaker for the women's Wednesday afternoon. The Rev. G. Robbins, Methodist pastor at Exe- H., will preach a series of five ser- during the week at 11.15 a.m. on of Decision."

hristian workers' hour at 10 a.m. on y, Thursday and Friday, will consider pplications of Christian Stewardship," Evangelistic Crusade," and "A Shep- f Souls," these being led respectively Rev. J. Tremayne Copplestone of outh, N. H., the Rev. Raymond S. oot of Haverhill, Mass., and the Rev. n B. Locke of Derry, N. H. The Rev. t A. Cooper of Chesterfield, N. H., the preacher on Tuesday at 2.30 p.m., e Rev. Herbert A. Foote, field agent Preachers' Aid Society, will preach on lay at the same hour. Leaders of the nt Rock Vespers," at 6.30 p.m. on the unday evenings, will be the Rev. D. Maurer of Derry, N. H., and the . Blaine Duncan of Lawrence, Mass. ev. Sven A. Laurin of Amesbury, will lead a series of morning watch at 7.30 a.m. during the week. Edward d of Boston will be the special speaker urday evening, with members of the Institute directing the program. Mr. will speak on the subject, "Did You He will also show a *Kodachrome* ilm, "The Healing of M'Vondo."

r staff members will be: Mrs. Karl H. Thiem of Lawrence, Mass., director of Women's Day; Miss Alice M. Gilman, Moultonboro, N. H., who will conduct the morning "Children's Hour" at 9 o'clock, and direct the Monday program of Children's Day; and Miss Golden May, Moultonville, N. H., pianist and accompanist for the week. The Rev. Donald H. McAninch of Nashua, N. H., will be the director of the Boys' Camp, designed for boys 7-11 years of age. The Rev. Harold B. Keir, Hampton, N. H., will be the dean of the Intermediate Youth Fellowship Institute for young people 11-14 years of age. Classes will be held each morning, and the afternoons will be given over to interest and hobby groups and recreation. Each day will close with a nine o'clock campfire service.

The Rev. Gilbert W. Wieting, Th.D., minister of Central Methodist Church, Lawrence, Mass., will be director of music for the week. The quartet of Central Church will sing for all services on the final Sunday. The Rev. Herbert F. Quimby of Derry, N. H., will conduct the Love Feast at 9 a.m. on the closing Sunday. The week will close with the annual out-door candle-lighting service on the campus.

Officers of the Association are: president, the Rev. Ray H. Cowen, superintendent of the Southern District, New Hampshire Conference; Frederick L. Hooper, president of the trustees and secretary of the association, Lawrence, Mass.; Arthur L. Watts, treasurer, Watertown, Mass.; Mrs. Samuel M. Ellis, collector of the Booster Fund, Lawrence, Mass.

HEDDING CAMP MEETING AND YOUNG PEOPLE'S INSTITUTE

Eighty-Third Annual Session

HEDDING NEW HAMPSHIRE --- August 19-26

Preachers for Sunday Services

August 19—Bishop Arthur F. Wesley, Buenos Aires Area (two services); Dr. Harold Lancaster, Columbus, Ohio; Rev. C. D. Maurer, Derry, N.H.

August 26—Dr. Lancaster (two services); Dr. John Hoon, Springfield, Mass.; Rev. H. F. Quimby, Derry, N. H.; Rev. C. B. Duncan, Lawrence, Mass.

During the Week

Dr. Lancaster, Hedding Preacher; Dr. R. D. Bisbee of India; Edward R. Broad, Boston; and Conference Leaders: Dr. G. W. Wieting, Rev. B. G. Robbins, Rev. H. A. Cooper, Rev. H. J. Foote, Rev. W. B. Locke, Rev. R. S. Proudfoot, Rev. J. T. Copplestone, Rev. S. A. Laurin, Mrs. Karl H. Thiem, Miss Alice Gilman, Miss Golden May; Rev. H. B. Keir, Dean of Institute; Rev. D. H. McAninch, Director of Boys' Camp.

"I am come that they might have life, and that they might have it more abundantly"

Getting a Kick out of Life

William L. Stidger

Our Seminary Graduates in Secular Leadership

I get a kick out of the fact that several of our Boston University School of Theology graduates have taken places of leadership in secular institutions. One of those graduates is Stanley High, who is now one of the roving editors of the *Reader's Digest,* which has the largest circulation of any magazine on this earth. Formerly an aid of President Roosevelt, and a feature writer for *The Saturday Evening Post,* Mr. High's name is listed in the high salary brackets and the "Who's Who of Journalism"; and when he speaks through the columns of the *Digest* he speaks to more than twenty million human beings all over this earth.

Another of our graduates who has attained a high place in the secular world is Cyril Hartman, a recent graduate of the seminary who is now with the J. Walter Thompson Advertising Agency in New York, one of the largest agencies in the world; which handles such accounts as the Ford Co., Kraft Cheese, Libbey-Owens-Ford Glass Co., and such shows as the Bing Crosby and the Edgar Bergen-Charlie McCarthy shows. Mr. Hartman specializes in the church and religious work which this great agency handles.

Another of our theological graduates who has attained a high place in secular life is Dewey Short, a member of the House of Representatives in Washington from his home state of Missouri. Each of these men admits that his training in our theological school gave him the basis of power in speech and writing which has made it possible to climb to the top in secular journalism, advertising and Congressional circles.

It is also worthy of note that each of these men has carried the ideals of the church into secular life and that each has a great reverence and affection for the church and feels that he is carrying the gospel he learned in the theological school into the wider reaches of secular life. I asked one of these men what contribution the school had made to his success in life and he said, "The ability to talk on my feet, the ability to write a compact, hearable, treatment of any theme, either in a magazine or on the radio; the sense of public service and personal integrity. The business world is eager for these attributes."

FOR YOUR VACATION

Worship in Tremont Street Church

740 Tremont St., Boston

Aug. 5 Dr. Francis Strickland
" 12 "Home Again Camp Sunday"
" 19 Dr. Frank K. Singiser
" 26 Dr. George E. Heath

The W.F.M.S. Founders Church

Germany and German Methodism

(Continued from page 505)

the center of Methodist Theological education in Europe since 1858 is located in the suburbs of Frankfurt. It did not suffer much from bombing, but artillery fire damaged the property. The chapel, which served also as a Methodist church, is so wrecked that religious services must be held in the dining room of the seminary. I am very happy that the valuable library was not damaged. Dr. Sommer estimated that $25,000 will be required to repair the seminary. It would be a very friendly act for the American Methodist theological schools to provide these funds for their sister seminary.

Preachers, professors and theological students were not exempted from military service under the Nazi regime. As a result the enrolment of the seminary declined sharply after the outbreak of the war. In 1944 the enrolment was three and now there is only one student. Dr. Sommer has appealed to General Eisenhower for the release of Methodist theological students now prisoners of war. In his appeal Dr. Sommer states: "The Methodist Church in Germany, as part of the world-wide Methodist Church, the source and center of which is in the United States of America, appeals to you for help in restoring its work for the furthering of the kingdom of God that has been so sadly hampered by the years of oppression and war that lie behind us. We believe that never before was the preaching of the gospel so necessary and so ready to meet with a response in Germany as at the present time. As many of the ministers have fallen on the battlefield or been killed by the bombing of the cities, the training of young ministers is of prime importance. The Theological Seminary in Frankfurt-on-Main is the only training school for ministers of the Methodist Church in the whole of Central Europe. Although it has been severely damaged by the cannonade incident to the taking of Frankfurt, we should nevertheless be able to start work in the part of the building remaining intact, but for the fact that probably all our students are prisoners of war." He filed a long list of former students now known to be prisoners of war and added: "None of these men belong to the Nazi party, or any of its formations, nor have any members of the faculty ever belonged to it."

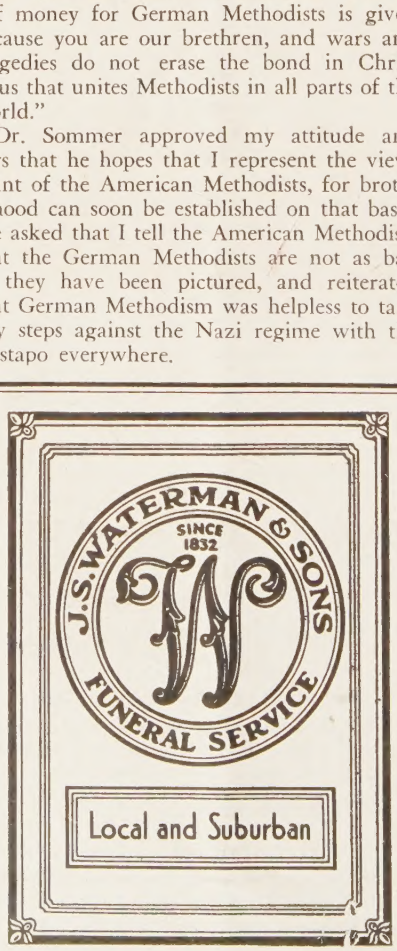
Dr. Sommer estimates that two-thirds of all German Methodist churches, and other property, has been destroyed. He stated that every Methodist church building in Cologne, Dusseldorf, Siegen, Karlsruhe, Stuttgart, Connstadt, Freudenstadt, and Nuremberg had been wrecked. One Methodist Church in Frankfurt has been completely destroyed and another is so damaged that only a Sunday school room can be used.

Christianity will now have an opportunity in a Germany released from the Nazi rule. For example, on the Sunday I was in Frankfurt, one hundred of the young people near the seminary met for a religious service, something that could never have happened under Hitlerism. Under the Nazi system one of Dr. Sommer's daughters was even ordered to the Gestapo headquarters for inviting children to attend Sunday school. Large groups are now at the Methodist services in Frankfurt that are held in the damaged church and in the dining room of the seminary.

It has been stated that the Methodist Church in Germany has no future because Bishop Melle and other leaders supported Hitler, and that only the larger churches in Germany will have a following. Apparently most of the German Methodist leaders were pro-Nazi, but it should be remembered the same situation existed in all other German churches, Protestant and Roman Catholic. Much publicity is being given to the position of Martin Niemoeller, but he was only one among thousands of Confessional preachers, and there is still much confusion as to the exact position held by Niemoeller. Many persons over here think that if Niemoeller could volunteer as he did to fight on the battlefield for the Nazi regime, he could not have very little difference in the attitude of the various German churches and religious leaders in regard to Hitlerism. All were caught in the pernicious Nazi system that invaded every phase of German life.

We American Methodists must give financial and other help to the German Methodists. I gave to Dr. Sommer all the German marks I had as the first gift toward the repairing of the seminary. In making this donation I said to Dr. Sommer: "We are beginning over again. I am not going to discuss the question of American participation in the war against Germany. I think the answer of the average American is that we were not going to live in a world ruled by Hitler and his Nazi crowd. We do not apologize for our part in eradicating a menace which the German people were unable to destroy or perhaps did not want to destroy. However, American people are not vindictive and I can honestly say that despite all the things that I have seen at Dachau, I do not hold hatred in my heart for the German people or nation. I know that we must start over again and that we American Methodists desire to have again an unbroken brotherhood with the German Methodists. The relief money for German Methodists is given because you are our brethren, and wars and tragedies do not erase the bond in Christ Jesus that unites Methodists in all parts of the world."

Dr. Sommer approved my attitude and says that he hopes that I represent the viewpoint of the American Methodists, for brotherhood can soon be established on that basis. He asked that I tell the American Methodists that the German Methodists are not as bad as they have been pictured, and reiterated that German Methodism was helpless to take any steps against the Nazi regime with the Gestapo everywhere.



The Homemaker's Corner

Mrs. Harry A. Burnham

The Sounds of Home

Why it is that we remember some sounds and forget others is a secret of our inner selves, just as our likes and dislikes are a part of our individuality.

Why, for example, do we carry in our ear-memory the fleeting sounds which were a part of our childhood years? The squeak of a loose board on the attic floor; it was typical of our attic, no other board made just the same noise. Do we remember it because it once betrayed us when we were prowling in forbidden territory?

Another telltale sound was that made by the lid of the cookie crock; that big, brown stone crock which held those delicious ginger cookies. No matter how carefully we might lift the lid it always gave a tiny click which was significant.

A man returning to visit his old home after several years away was heard to say, "I do hope they haven't oiled the rusty hinge on the back door." That rusty hinge was a part of his boyhood life; it signified the coming of father from the barn after the cows had been bedded down, and night silence had settled over the horse stall and the fragrant hay mow. It meant evening hours in the living-room, a game of checkers and the click of knitting needles.

Recently a sales girl said, "You will like these knitting needles, they don't click." It might as well have a teakettle that doesn't sing, or a cat that doesn't purr!

To one person the winding of an old clock is one of the most beloved sounds in the world. It is a very old clock, with wooden wheels, most of the spokes of which are broken. It doesn't tell time any more, but occasionally it is wound up just to hear the indescribable quaver of the heavy pendulum as they are drawn up out of sight. It always brings back the sense of sympathy which a child once felt upon hearing that sound, it all seemed so useless; those pendulums would just go down again, and again be brought up to go right over the process. It was like a horse walking the treadmill of a threshing machine. But, somehow, it also seemed to say that the daily, twenty-four hour job is enough for anyone.

The sounds of home grow into our being by continued repetition; they are part of the memories which we are building for our children. They come only to those who stay long in one house, until it speaks to them in tiny whispers which are an interlacery of

"The kettle's song, small hands upon the latch,
A baby's chuckle through a twilight space,
Rain on the roof, the first waked bird at dawn,
Fire murmurings through orange shadows blent,
A robin's note across a sunset lawn,
Spring hyla's trill from greening alder tent."

For
Bibles Sunday Schools
Largest choice for school use, birthdays, graduation, Epworth League meetings.
Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

; for Europe's Children

Gerda S. Schairer

the liberated countries of Europe me to us and to other agencies for aid, reports of conditions among the that are indeed terrifying. It is not geration to say that if we do not their rescue, the deaths this winter

halnutrition, cold and disease, will te many thousands. One of the great-essities in addition to sufficient food in life, will be the provision of warm . Transportation facilities are broken in nearly all continental countries; e, in many areas fuel cannot be ob-or homes and schools. The clothing ng with the children is of poor ma-nd nearly all worn out, because it n handed down from one child to . Almost all have not had a new gar-or years. The Germans took every-orth while that they could lay hands

refugees are being returned to their in great numbers. But that does not hat they find settled homes and good conditions. In fact, the living condi-ay be even worse for some time.

mothers of Europe would of course make clothing for their children, but not have proper materials and usually even have needles and thread. It was meet these needs that our Save the n Federation, with its national head-s at One Madison Avenue, New York gan some months ago the project of r Europe's Children." These are par-h the most essential articles required daily comfort of small children up to of age. Through volunteer helpers out the country, as individuals or in children's used garments—cleaned ended before being sent in—are col-also toilet articles such as soap, tooth-, and baby powder, safety pins and or older children. Thread and needles greatly needed. Some of our helpers single garments of knit wrist warmers, caps, small sweaters, etc.; others provide complete kits or contribute money for purchasing materials. Cut-out garments, or wool for knitting small articles (so far as it can be obtained) is supplied on request to groups who cannot furnish the materials themselves. Lists of items for kits for new born infants and babies 6 to 12 months, boys or girls 2 to 3 years, and 4 to 5 years, will be sent on request, with instruction sheets for items listed. Already thousands of "Kits" have been forwarded; thousands more are needed before winter begins.

In order that our help to these European people may be more than merely materialistic, we inclose a "Friendship Bridge" card in each kit, bearing the name and address of the donor. This may develop correspondence and possibly even a long-distance friendship between many European and American women. And this friendship may have its bearing on future peace. Nobody likes to fight a good friend.

A Memorial Gift To Our Preachers' Aid Society Accomplishes Two Noble Purposes

First: You perpetuate the memory of some loved one. A permanent place of honor is assured such a one, or ones, in the Memorial list published annually in our New England Conference Minutes.

Second: You help the new Pension Fund Plan of our Conference for putting the support of our aged, retired Preachers and Preachers' Widows on an actuarily sound and a more substantial and dependable basis.

For information confer with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

for Service DAY or NIGHT Call LIBERTY 2496-2497

FEDERAL ENGRAVING CO.

OPPOSITE FOURTH STATION
15 EAST ST. • BOSTON, MASS.

TAKE Sun-Glow TABLETS Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitarin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.

Try advertising in your church paper.

Miscellaneous Advestisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton 2, Pa.

GILMOUR, ROTHERY & CO.
-- S. T. EMERY --
INSURANCE
FORTY BROAD STREET, BOSTON

ANNUITY GIFTS

INVEST in an Annuity Gift with the Woman's Division of Christian Service, it

PROVIDES the best possible income for the remainder of your life, it

INSURES safety—interest paid semiannually and no income payment has ever been deferred, it

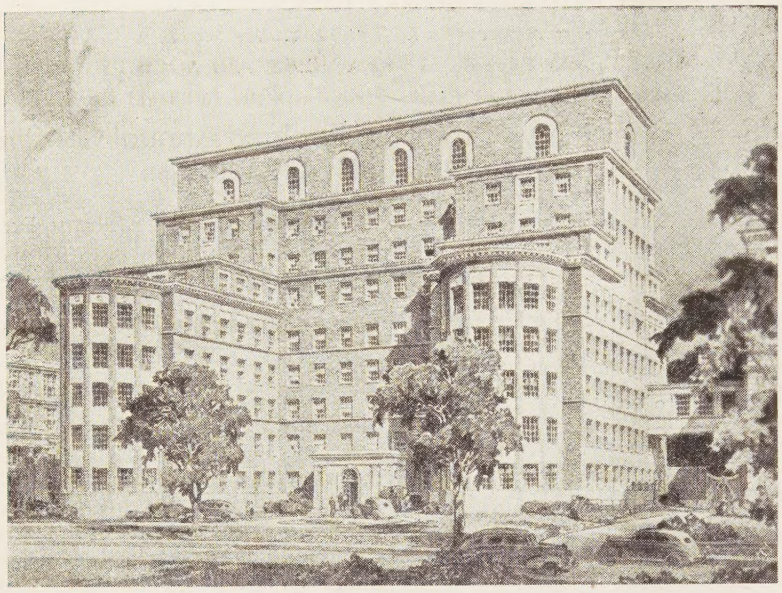
GIVES SATISFACTION in knowing your money will be used for Christian service throughout the world. For

INFORMATION write Miss Henrietta Gibson, Treasurer, Woman's Division of Christian Service, 150 Fifth Avenue, New York, N. Y.

When writing, give your age; this is important to you.

Income for the Annuitant Gifts for World-Wide Christian Service

A Medical Mecca



Proposed Addition to New England Deaconess Hospital

MORE than fine buildings and modern equipment, New England Deaconess Hospital is an association of medical men, world-famed for their specialities. Through them the hospital has become a great medical center, a teaching hospital for doctors and nurses who go forth the world over to share their knowledge.

For many people in all parts of the world this institution, humbly founded by Methodist deaconesses, has become a medical mecca. Yearly more and more patients apply for admission. Often the treatment they seek means the difference between life and death. Yet for the past five years there has been an increasing daily waiting list of patients who need the care we can give but for whom there is no room.

A building fund campaign to raise $1,500,000 for this critically needed expansion is now under way. This will increase our facilities nearly seventy percent and extend our service to 4,000 additional patients.

To Methodists, as to all men and women of good will, this fund is an opportunity, yes, a challenge to make possible a continuation of this hospital's unique contributions to the health of the people and the medical progress of the world.

NEW ENGLAND DEACONESS HOSPITAL BUILDING FUND

126 Newbury Street Boston, Massachusetts Room 2-G